

Aug. 26.

No doubt you have already heard that I am going to Beaverville to take up my work there as Superior.

God has been very good to me in giving me the grace of living again with our dear Sister M. Mediatrix & I intend to profit by it. If there are some things we can't speak about, no one can stop me from asking her advice, can they?

God has given me another great grace, at least I think He has in permitting me to feel a great joy because of the fact that I will be in Beaverville. I love Manteno, oh! yes, very much but I can really say that since my appointment I am anxious to leave. I would not say this to everyone - I fear they might think me heartless, but it does not even cost me to leave my little Sister. This, I think is a very great grace - am I right?

I feel that I will have much to suffer, particularly through Rev. Mother. You probably remember that a long time ago I told you that I felt she would misunderstand me & lose confidence in me. My being in Beaverville with her will

JMJ

August 5, 1942

Dear Father:

A whole month has already gone by since you left us and yet it seems a long long time.

God's will in taking you to another part of His vineyard, is sweet to me, but from my own point of view I feel a big vacancy. He is making my weakness more and more manifest to me as the days pass and when I think of what He is asking me for the future I wonder if truly it is His Holy Will.

I seem to be becoming more sensitive all the time - when some one does anything which I am afraid is hurting Him I often find myself in tears & then I wonder if I am not becoming too critical with others and not severe enough with myself.

My love for Him is so far from being what it should be, and yet I do not know what I can do about it except to ask Him to let me love Him with His own great Love. Sometimes I find myself discouraged because I seem to be getting further away from Him when I would like to be so close.

My retreat was a pleasant one although the retreat Master was not much of a help to me. He stressed more on the importance of keeping free from mortal sin & the heinousness of venial sin than he did on the acquiring of virtue.

Rev. Mother told me that I might be transferred but did not say where and of course I was very careful not to commit myself. I had a letter from her yesterday telling me that she was quite sure that a change would be made.

I am praying every day for strength to accept His Holy Will, but the closer the time comes the more I feel my incapacity, and the more I feel how attached I am to our dear Mother.

I just finished reading a book on St Francis de Sales and I enjoyed it so much. He says "all through love, and nothing through force." I find you much like him in many ways. I had word that his treatise on the Love of God will be available in September so you may expect a copy around that time.

yesterday I took Sister Agatha to St Joseph's Health Resort at Skedron, Illinois. She will have to have a complete rest. The Doctor fears that her mind is affected and he does not give us much encouragement. Please pray that if she is not to become well, that in His Merciful Love, He will take her out of this world. Sister was not operated on. The Doctors found that this was not necessary.

Sister St Philip has not been well either.

August 26— I suppose I should begin this letter over, so many things have happened since I started it. You will note by the date that I began to write on Aug. 5 & it is now

JMJ

bring this about I think, but I have no fear because I know He will be with me. In fact I feel a thrill of joy when I think that He is so good as to let me share a little in His sufferings.

I am enclosing the pictures I took the day you left - they are dark but considering the weather they are good. Notice the rays of light on the corner of one of them. It reminds me of the light of the Blessed Trinity.

Will you please use the enclosed money for Masses? \$5.00 for Masses for the deceased members of Sister Monica's family. One Mass for Sister Mary's intentions. If you can say this one on Sunday I will be very happy. One Mass to thank Him for all the graces given me in Manteno & to

ask His blessing on the coming year.

I had a lovely letter from Henry. I am glad that he is so happy.

I think of you every day and ask Him to make your Novitiate a great success for His honor and glory.

I ask you to pray very much for Sister Mary. She feels the weight of her responsibility very much.

I will be leaving Manteno Sunday morning with Sister Mary Ursula.

Before I close I want to thank you for your goodness and kindness to me and my sisters. Your counsel and advice made things so much easier for me and I ask Him to bless you always.

Very gratefully yours in His Merciful Love,
Sister St Eugene.

Retreat Resolution - 1942

J.M.J.

Adoration of the Blessed Trinity
through complete union of intellect
and will, in faith, in hope and con-
fidence and in charity.

The Our Father each morning as
act of perfect love and the Our Fath-
er each evening as an act of perfect
contrition - thus each evening making
a complete offering of the day, its
difficulties or contradictions to our
dear Lord, forgiving others as I wish
to be forgiven -then starting each
day anew.

Subject of Particular Examen

Confidence in the Sacred Heart

Sister Mary Dolores
August 15, 1942

St. Patrick Academy,
Mokena, Illinois,
August 16, 1942.

Rev. Father Aloysius, C.M.F.,
Master of Novices,
Claretian Novitiate,
Walnut, California.

Rev. dear Father:

Acting upon the permission which you gave me of writing to you when I would feel the need and with the permission of Mother Rose Mary, I am writing this letter to tell you a little of the wonderful retreat which we finished on the 15th and of what I consider a very special grace which I received during the retreat. The grace has filled me with awe and deep gratitude and I would appreciate receiving your assurance that the grace is really from the Holy Spirit and not from my own imagination. I realize, however, that God has now called you to other work and that you may have neither the time nor the opportunity to write; I would consider it a great privilege to be still able to receive your helpful direction; however, I leave this in your hands and those of the Holy Spirit.

We had a very spiritual and holy retreat. Our retreat master, Rev. Father Frederick Hoeger, C.S.Sp. has given us retreats before and we always feel that he is a strong reminder of our venerated Father Founder. He is a deeply spiritual and holy man of God and spared himself no effort to make our retreat fruitful. He wrapped the retreat around three keepsakes - the Our Father, the Way of the Cross, and devotion to the Holy Spirit. I did not forget my promise of taking notes for you - I have about half of them typed now but I do not know when I shall be able to complete them. As soon, though, as I possibly can, I shall complete them and send them to you. I did not take notes as fully this year because I have already given you the notes of the retreat which Father Hoeger preached to us in 1932. The outstanding theme of the entire retreat was that of devotion to the Holy Spirit.

During the conference on the twelfth station, Father spoke of our vow of obedience. He emphasized the fact that the greatest union of the soul with God is brought about by the union of intellect and will. I was somewhat startled by Father's saying almost the identical words which Father Moisant had spoken to me a few weeks before at camp. Father Moisant and I were speaking together of the mystical life and Father said that the mystical life comes through the union of the intellect and the will with that of God. As I meditated upon Father Hoeger's word and recalled what Father Moisant had said to me, a sudden light seemed to flood my soul and make me realize interiorally the deep meaning of that union of intellect and will with that of Christ. It seemed to me that I had never before really understood just what it meant and that now if I were to attain to that close union with God for which I have been longing so ardently that this was the means I was to use. I felt that I had never before really made that complete surrender of will and intellect even though I had tried so hard to do so. This complete and thorough understanding filled me with deep reverence and awe - it seemed to me to be the great grace of the retreat and one of the most precious graces I have ever received. It has remained with ~~me~~ since the close of the retreat as a precious souvenir and reminder of all that God wishes of me.

No doubt you know that we are obliged to make the sacrifice of our good Mother Rose Mary. It is hard for all of us to see her go but we all realize that she is the one our dear Lord wishes in the novitiate to form and mold our young Sisters to the religious life. Gladly do we make the sacrifice even though it does cost us so much. When Reverend Mother announced to me who was to replace Mother Rose Mary as our superior here - the sacrifice I was asked to make in accepting her was much

greater than that of giving up Mother Rose Mary. I know that you will understand how I felt and perhaps still do feel - after our relations of the past year or two, it seemed I could not accept it. The struggle to do so, however, though brief, was terrific. However, if this is what our Lord wishes of me to draw me closer to Himself - fiat! I immediately made my pledge of obedience and of full-hearted cooperation to Reverend Mother and as soon as the occasion presented itself to Sister Imelda herself. She has been completely crushed by the cross which has been placed upon her but she has accepted it generously and she is courageously preparing to receive her cross.

This brings me, then, to the special resolution of the retreat - adoration of the Blessed Trinity by the union of my intellect and will with that of God in faith, in hope and confidence, and in charity. Perhaps it may seem too general but to me, it means accepting everything, uniting my will to that of our dear Lord in the many events of my daily life, in the contradictions, the oppositions, the difficulties which may arise both from the weakness of my own character and temperament and from circumstances. It means my bowing down in adoration before the Adorable Trinity particularly in crosses and difficulties and in begging for the grace of fortitude to bear up rather than to yield to my usual inclination to wish to give up. It means the full and complete abandonment which you have so strongly urged - and confiding in our dear Lord to give me the grace to do so. If you approve, may I please have your blessing upon it? Father suggested another resolution - a promise which I made to him in confession - that of starting each day with the Our Father as an act of love and of closing each night with the Our Father as an act of contrition - and in so doing to live each day as a unit by closing up everything at the end of the day and not carrying over any of its difficulties - to start each day anew and to use the Our Father as an act of perfect love to begin the day and as an act of perfect contrition to finish the day, forgiving and pardoning others as I wish to be forgiven and pardoned.

I still feel somewhat puzzled and confused about meditation and mental prayer. I have been trying to study the various forms of mental prayer - at present I am reading the Degrees of Mental Prayer by the Abbé Courbon. He divides mental prayer into five groups - the discursive meditation, affective prayer, active recollection, passive recollection, and the prayer of union. Just how, though, can one know when she is ready or not to pass from one degree to the other? Is it not presumptuous to wish to advance further without knowing that it is really God's will that we do so? Again - my special grace and resolution seem to bear also upon this - adoration of the Blessed Trinity by the union of my intellect and will with that of Christ. Am I not praying in doing this - is this the form of prayer I should follow? Any suggestions or helps which you would give me on this would mean so much to me. The same is true of my particular examen - you told me by all means to continue taking confidence as the subject of my examen and I am doing so. Yet at times, I fear that I am doing all I should to really make it function in my daily life - just how should I use the time of the particular examen in doing this? I have not any devotion to marking successes or failures - I still continue to make acts of confidence as frequently as I can and at least one hundred times a day. Would you suggest more?

I trust that I am not presuming upon your kindness in writing to you. If you cannot answer, I know that at least I shall have the benefit of your kind prayers. I am not forgetting you in prayer and never shall. I prayed much for you during our retreat and I am continuing to offer the three hours each day for your intentions. They are from eleven to twelve in the morning, five to six in the afternoon and eleven to twelve at night. No doubt by this time, you are becoming adjusted to your new work and at home with the novices. May our dear Lord continue to bless your great apostolate for souls. I ask your blessing and your prayers.

Gratefully in Him

Sister Mary Dolores

J.M.F.

S. P. A. Momenec, ~~St.~~
August 17, 1942.

Reverend Father Aloysius,
Master of Novices.

Dear Father: After a very
inspiring retreat filled
with the Holy Spirit, I am
back in Momenec for two
weeks! I shall leave for
the Novitiate Sept. 1st.

But God's ways
are not our ways! Yes, He
made a double - change in
the Novitiate - both Mother
St. Thomas and Sister Mary
Medatrix are leaving; the
former to replace, rather to
help in S. Agatha's place (Sister
was ordered a complete rest
at the sanitarium at Hedron)
and undoubtedly S.M.M.
will stay in Bear in the

Community - Sister was
always sick, for the last
week before the retreat she
was carrying 102° temperature.
Sister Mary Ursula is my
sub-mistress! I know that
we shall get along well - she
is very devoted and self-
sacrificing. She is very ar-
tistic and good in sewing
etc - all things which I lack
being my supplement she
and I will make one!

Of course I realize how
very careful and prudent I
shall have to be with Elida.
Her name? Sister Mary Re-
demptrice! Do you like it?
Should you like to know
the other appointments?
Superior of Bear. Mother St. Eugene
" " Momence. " Imelda
" " Manteno. " Mary of P. Blood
" " Champaign. " Jane of the S. Heart.

3 The changes in the subjects are not yet announced.

Please Father, remember me prayerfully daily, especially at the lifting of the consecrated Chalice. — may I be ⁱⁿ a tiny "crumb" immolated to His Most Divine Will. I shall not forget the seven nightly Glorias at the foot of the Crucified One in the Novitiate.

I am placing myself in Mary's Most Pure Heart — asking the Holy Spirit to overshadow Us and direct me in my work through Mary! And with these Two at the helm, have I not the assurance, that my ship will anchor safely into port? I am enclosing five Mass offerings for me and mine! "I am all Thine, O Holy Heart of Mary and all mine are Thine."

O the Goodness, Kindness of
our Good, Good God!! After
storming Heaven with 9 Novenas
of 9 times a day of Veni Sancte
Spiritus (8 ^{days} x 9 or 729 Venis) to inspire
the Retreat Master, the Confessor,
and to prepare the Retreatants
for these days of Prayer and
Recollection - I ventured to
approach Father Puzaleki (asking
the H. Spirit to inspire him and
enable me to make things clear)
I exposed my method of Prayer
meditation, to make sure that
I would teach this correctly
to the Beginners in the Novi-
tiate and Prayer, that is the
first three degrees of Med. How
great was my spiritual joy
to hear Father say: "Sister, your
judgement on Prayer is perfect.
Teach your method without
fear - you won't make a mis-
take, you can't." I accepted this
assurance as a very great grace,
and fervently thanked the Holy Spirit for it.

And now, dear Father, enough of us and self. How are you getting along? How many Novices have you? I shall have twelve Nov. and two Postulants - 14 in-all, 7 of whom were my pupils.

We were glad to see Edward Lambert and have news from you. I heard that the brother of Richard Bartlet was entering here at St. Jude's. Father Schneider is doing nicely and has always a nice exhortation for us after our Confession.

I am to assist at my last meeting, Thednesday, as Provincial Counsellor - *Adieu* Gracias - a grave responsibility will be lifted from my shoulders. No more voting, not even for the Novices and Postulants! It will feel good not to be the one to

J. M. J.

Our Lady Academy
Manteno, Illinois
August 18, 1942

Reverend Father Abayisim
Immaculate Heart of Mary Novitiate
Silver Peak
Tahoe, California

Dear Father,

At last I have had an opportunity to speak to Reverend Mother about my desire to offer myself for holy Christiana priests. It seemed a long time to wait, but that was God's holy will so are all things else. During that time I prayed that God would reveal to me His holy will through Reverend Mother. And that is what I want to tell you.

I told Reverend Mother just as I had told you and then the things you had said to me. Reverend Mother said, "Yes, you may do it, but you must do it like this: You may offer yourself and all that God has destined for you already. You may not offer yourself as a victim that He may

do with as He pleases - that
He may use you however He
wishes." I knew of nothing
to say except "Thank you," and
that much I said. I am
convinced that God Himself
placed that desire in my
soul and that some day
in His own good time He
will fulfill it; He will
let me offer myself without
reserve some day. For now,
it pleases God to refine the
fulfillment of His own desire
in my heart. That He does
for His own glory and my
own good. No doubt it
will add fecundity to my
offering.

Some time ago I was
happy to read the words of
our Lord to Juliana of Norwich:
"I am the ground of thy
breathing. First it is My will
that thou have it, and since
I make thee to will it, and
to breathe it, and thou
breasthest it, how should it

then be that thou shouldst
not have thy blessing."

These words seem to fit
so well my desire to be
offered without reserve as
a holocaust of love. It has
been my one desire since
my earliest religious years.

At first I was going
to make my offering on
August 15. (It was August 14
that I received permission.)
Then I remembered our
feast of the Holy Heart of Mary
on next Sunday, August 23.
I think it would be most
fitting to make my offering
(as much as I am permitted)
on that day, since the
Novices and priests for whom
I will offer myself are the
sons of the Immaculate
Heart of Mary. Do you not
like it, Father?

I will be most united
with you, Father, next Sunday
at the time of Holy Communion.

I will beg Jesus the great High Priest to lift me up as a spotless lamb to the glory of His Eternal Father and to the end that the Novices of Mary's Immaculate Heart will become holy priests and holy religious. (I will have the intention of complying with Reverend Mother's wishes.) Please, Father, thank God with me for so great a favor.

It seems to me that in this way, Francis' prayer for me will begin to be fulfilled. With God's grace I shall be a "spotless lamb"; if I can be of any help in forming holy priests, I will be "the joy of His Heart", and through these holy priests I shall become "the life of countless souls." Those are the three things that Francis always prays for me. Is it not a beautiful prayer?

On August 15 I was in
Beaverville for the closing
of the retreat. The Lord permitted
that I should speak to Frances
for about ten minutes. It
was a great joy. I told
her of my desire to be
offered for priests and of
Reverend Mother's answer.
Frances was very happy
to know. Then I told her
that I thought that some
day God would let me
offer myself without reserve
even though now, He
did not please to do so,
she said, "I think He will."
That gave me great happiness.
So, if at any time in the future
I obtain permission to make a
new and more entire offering
of myself, I will do it with
joy and will try my best to
let you know, Father.

Frances was also very
happy to hear that you have
let me be your co-missionary.

I would like to tell you,

Father, that during the next to the last week of July, I felt so united to you and Frances that it seemed as though we were three in one spirit. I do not know how to explain myself. It was nothing material or sensible and as far as I know, I did nothing to bring it about. It seemed to be an attitude of mind and something purely spiritual. It brought me a sweet peace and calm, a sort of quiet joy.

Once when you were here, Father, you asked me to write to you about a desire which I was experiencing and which I could not explain very well. Since then, in some of my reading I have found passages which seem to help me explain. I would not want to say they fit me absolutely, because I may be wrong

and do not want to attribute
to myself something which I
do not possess. I will leave
you to judge.

However, that feeling I
experienced has lost much
of its vehemence and now
it seems to have become
a quiet under current which
is present sometimes only
sub consciously, but which
follows me always, or
should I say gently pushes me
on in a hunger for God.

Here is what I read in
"Holy Abandonment" by Schodry:
He was speaking first of quiet
contemplation in which the
soul just looks and loves.
Then he went on: "Or, if
grace prompts to this, she
eases her heart in effusions
of tenderness, without violence
or transports, in the most
delightful intimacy of love.
Or it may be that love and
joy abound to such a degree
that she can no longer contain
them. Lost in love and happiness,

intoxicated with God, she breaks out into pious transports; she abandons herself to the violence of her tender emotions, to the impetuosity of her heart; she pours out a flood of ardent sentiments, delicious expressions, holy follies. But she endeavors at the same time to hide the secret of the King from indiscreet observers."

I think I have experienced the first two forms of prayer; as for the last-mentioned, I think that is what I was trying to tell you. As to "hiding the secret of the King", I remember once when I felt an urge to give vent to all I felt during prayers in the chapel, but I remained quiet and did not do it because there were others there and it seemed to me I would rather be alone with God when I gave freedom to such emotions and spoke to Him like that.

Lehasky also said: "He gives her as much of these graces as is necessary to make her turn toward Him, to seek Him, and to find no contentment anywhere but in His presence; but not enough to enable her to take hold of Him with a delicious sense of possession. This is true mystical contemplation, but it consists in an anxious seeking, an aching want, an insatiable hunger."

This is how it seems to me.

My soul always experiences this anxious seeking, this aching want. God always seems to be there, but just beyond my reach so that I cannot possess Him or I would not be possessed wholly by Him. Sometimes when I am in bed and everything is quiet outside, then this desire for God grows stronger and my

physical body seems to want to become violent, to do something to possess God or my soul desires. Then it seems that if I could step out into the quiet of the night, I would be swallowed up in God and all within me would be at rest.

Williamson says in "Supernatural Mysticism" when speaking of the torment of Divine Love: "The soul is impatient to rush forward into the very embrace of God, and that it is delayed, and that the moment has not yet come, wounds her with a wound which only the possession of her God and her love can heal."

Boutreau says: The soul "suffers from her inability to unite herself to her God as she desires," and St. Teresa says: Love has, indeed, its pain, its

anguish, and its regret. (That was Soudreau.) Then St. Jerome: "It arises most frequently from a sudden realization that the soul is absent from God....

This thought is sometimes so strong and powerful that in an instant the soul seems to be beside herself."

I hope, Father, that these things will help you to understand me a little. In writing them, I desired to do only God's will, as, as I said, I will leave the judging to you.

You might enjoy knowing one more thing which Francis said on August 15. She always says, "She seems so close to me in you," and this time when she did, I told her again how I always feel united to her in a strange and lonely manner. We have never had anything to bring about such a union; we do not write to each other; nor have we lived together where we could visit frequently.

Retreat Resolution - 1942

J.M.J.

Adoration of the Blessed Trinity
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fidence and in charity.

The Our Father each morning as
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Our Lady Academy
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August 18, 1942.

Dear Reverend Father:

The expected has happened, I have been named superior for Our Lady Academy and will assume charge in a week or so. I cannot write now more than this - I merely wished you to know, and to implore the help of your prayers - I NEED THEM! I think of you often and am united with you in the Heart of Christ. Mother St. Eugene is named superior of Holy Family. It is all for His glory I know, but it is a heavy cross for a poor weak child. With Him I take it up for the glory of the Father.

Respectfully,

Sister Mary of the Precious Blood